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THE NATIONAL JEWISH POST

Published
Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, September 5, 1952

Entered as Second Class Matter
Postoffice, Indianapolis, Ind.

A NATIONAL NEWSPAPER

Vol. 8—No. 1

COMPLETE COLLEGE ENVISIONED

Yeshiva U. Teachers' School to Open in L.A.

LOS ANGELES—The first out-of-town branch of the Teachers' Institute of Yeshiva University is to be established in Los Angeles within a year. This ambitious project developed during the recent visit of Dr. Pinkhos Churgin, Dean of the Teachers Institute and president of the Mizrahi Organization of America, to this city.

Before a combined meeting of the city's two Orthodox Rabbinical bodies, the Misrad Harabonim and the Rabbinical Council of California, Dr. Churgin presented a large-scale program to meet the educational needs of the Jewish population of Los Angeles.

LACK TEACHERS

The need for a local Teachers' Institute grew out of the shortage of qualified religious teachers on the West Coast and the inability of graduates from the city's three elementary Hebrew Day Schools to continue their Jewish education locally.

This project, it is expected, will lead eventually to the establishment of a Day College, providing both secular and Hebrew education, modeled on, and inte-

grated with, Yeshiva University.

In order to get the project under way immediately, Dr. Churgin offered to have the Vaad Hachinuch Hacharedi (Mizrachi Educational Committee) underwrite the deficit of a Hebrew Junior Day High school, to open here this fall.

Rabbi Isaiah Rackovsky, of Cong. Rodef Sholom-Etz Chaim, an alumnus of Yeshiva University, who now serves as president of the Rabbinical Council of California, was chosen to head a local committee of Rabbis who will implement the project. L. A.'s Misrad Harabonim was represented at the meeting by its head, Rabbi O. Zilberstein, who established the first Hebrew Day School in California.

WILL TAKE FOUR YEARS

Hillel Foundation to Survey 'Generation' of College Students

NEW YORK (WNS)—A comprehensive survey of the attitudes of Jewish college students in America toward their Judaism was projected at a two-day conference here last week of directors of the B'nai B'rith Hillel Foundations from all over the United States and Canada.

A plan was adopted whereby an entire "generation" of students will be followed through four years of college by means of interviews and questionnaires to measure the impact of Hillel's program of Jewish education on its thinking.

The conference heard the mass of Jewish students characterized as "mute" as far as expressions of religious, political or moral convictions are concerned, just as the total college generation of the post-war era has been

dubbed the "silent generation."

In a paper on "The Jewish Student—1952" Rabbi Max Ticktin, director of the Hillel Foundation at the University of Wisconsin pointed out, however, that there was on almost every campus a small creative minority of Jewish students which must be encouraged. He criticized what he called the "hesitancy in the fact of commitment" on the part of the Jewish as well as the non-Jewish student today.

Summer Salaries Not Paid

JERUSALEM TEACHERS VOTE TO STRIKE

JERUSALEM—Jerusalem teachers were scheduled not to report for work at school opening Thursday, Sept. 4, unless they received their July and August salaries by that time, The Jerusalem Post reported.

Even if they were paid by Thursday, said The Post, it was doubtful whether the schools would open on time, since the teachers, at a general meeting last week, also refused to arrange the various technical details that must be arranged at least a week before school starts. The teachers, with the approval of Histadrut, also are demanding that expenses, such as interest paid on loans, accrued during the period when they were not paid, should be included in any final settlement.

It was also voted that, in the future, an automatic strike would take effect on the fourth day of the month if salaries are not paid by that day.

The main reason the teachers have not been paid, said The

Strengthening the Bond

The Yiddish comedienne, Molly Picon, and her husband, actor, producer and director Jacob Kalish, recently celebrated their 33rd wedding anniversary by purchasing \$3,300 in Israel bonds. The vivacious comedienne, meanwhile, continues to stump the country selling bonds.

Code of Practices Still Unimplemented

N.Y. HEBREW TEACHERS' UNION MAPS CAMPAIGN FOR RAISES

By BEN GALLOB

National Jewish Post Correspondent

NEW YORK—The Hebrew Teachers Union convened its 800 members this week in an emergency conference geared to the theme that continuance of inadequate salaries is driving Jewish teachers into other professions and threatening the destruction of Jewish education in the world's largest Jewish community.

The conference was called to map final plans before the opening of the Jewish school year for an all-out campaign of tough trade union tactics to force recalcitrant Jewish school boards to implement a revised salary scale. A secondary goal is to win replacement of unlicensed teachers with licensed members of the Union.

The groundwork for the emergency gathering was laid at a press conference last week, held on New York's lower East side and set up primarily for the Yiddish press.

ASK PRESS SUPPORT

Joseph Reisberg, HTU president, Eliahu Zuta, the union's executive director and S. Pollack, vice-president of the National Federation of Hebrew Teachers Unions, outlined the 40-year history of the union and made a frank bid for press support of the campaign.

Reisberg declared that the union had won substantial gains for its members in such matters as tenure but that the salary situation was still one in which no Jewish teacher in New York could stay in the profession unless he held two jobs.

SCALE UNIMPLEMENTED

The revised salary scale, he asserted, remained largely unimplemented. The scale was revised by the Board of Review for Teacher and School Relations in the Hebrew Schools of New York City, a non-partisan city-wide agency operating through the Jewish Education Committee of New York (JEC). The JEC is a city-wide coordinating and counseling service which operates on a \$600,000 annual budget provided by the Federation of Jewish Philanthropies of Greater New York. Jewish teachers are licensed through a Board of Licensers, another non-partisan agency operating for the past ten years under JEC sponsorship,

during which some 75 per cent of Jewish teachers in greater New York have been licensed. (NJP, July 25, 1952).

The revised salary scale is based on years of service and covers teachers with temporary licenses and those with permanent ones. For the former, the scale is from \$2,200 a year for one year of experience to \$2,400 for three years of service. The scale for permanent teachers runs from \$2,600 a year for one year of service to a top of \$4,800 a year for 17 years of teaching.

MOST UNDERPAID

With the exception of one or two teachers in Jewish high schools, not a single Jewish teacher in the afternoon and day schools in Greater New York has achieved the minimum standards of the revised salary scales, Reisberg reported.

Jewish teachers, with up to 20 years of experience, still are getting a maximum of \$380, he declared. Many teachers are earning as little as \$2200 a year and one day school in the Bronx paid a teacher \$1800 for the last school year, he said.

"Qualified teacher trainees are turning away from a field so grievously underpaid," Reisberg declared. "Teachers now in service are constantly seeking a chance to get into other professions. Clearly, if the present situation is not corrected, Jewish education in New York faces ultimate collapse."

He said that the Union had called the press conference "partly in the hope of averting such drastic action as strikes and mass picketing. We ask your help in creating an informed Jewish public opinion which will know the

facts and recognize the justice of our claims."

STRIKE THREATENED

He added the warning that "If we must strike to attain our objectives, we shall do so. We notified the school officials that we recognized that many schools could not meet the revised scales immediately and we suggested a program of a minimum annual increment of \$150 until the scale level is met. This reasonable request has been ignored and we are compelled to take stronger action."

Pollack told the press conference that teachers salaries were generally better for Jewish teachers outside of New York than for those in it and asserted that the New York teachers were being exploited.

'UNFAIR'

Asserting that out of total allocations made by the Federation, less than two per cent was for formal Jewish education, as compared with as much as six per cent in other Jewish communities, Pollack asserted that it was unfair to expect the Jewish teacher to carry the burden.

Zuta challenged the JEC to back up the revised code it had helped to prepare by joining publicly with the Union in getting it implemented.

The follow-up emergency gathering of the Union this week was given a report on the status of the negotiations and on plans for a year-around fight. A program to organize local Teachers' Councils in the various sections of the five boroughs was announced, along with creation of a metropolitan Teachers' Council drawn from the locals which will work with the HTU executive in coordinating the fight for the union's objectives.

Louisville Temple Will Admit Non-Members, Members Free to High Holy Day Services

LOUISVILLE, Ky. — Visitors as well as members, will be admitted to the High Holy Day services at B'rith Sholom Temple without cards, for the first time this year.

In announcing the new policy, Rabbi Martin M. Perley stated that last year was the first time that the Temple experimented with unassigned pews. However, at that time the entire downstairs portion of the Temple was reserved for members while visitors were permitted to sit in the balcony without charge.

Rabbi Perley said that this policy is motivated by the belief that the Jewish community on the part of the Temple lead-



RABBI PERLEY
Open Door Policy

most of its members are aware of their responsibility to assume their share of the burden of maintaining religious institutions and that relatively few people care to be spongers, if they are unable to pay.

"We don't want anyone who is unable to pay for Temple membership or for seats to be deprived of the opportunity of worshipping with us during the High Holy Days," said Rabbi Perley, "nor do we wish them to feel self-conscious about the fact that they are not paying. That is why everyone, members as well as non-members, will be admitted without tickets."

Mustn't Push Too Hard on FEPC Issue--Myer Kestnbaum

DENVER—"I'm not worried about the enemies of freedom in this country. I'm worried about the friends who push too hard on such issues as FEPC," Myer Kestnbaum, Chicago, president of Hart, Schaffner and Marx, told Robert Gamzey, editor of The Intermountain Jewish News here, in an interview.

"I believe in FEPC," said the B'nai B'rith leader and former president of the Jewish Community Centers of Chicago. "But we will make greater progress in extending freedom to all if we let it develop without too much pushing.

"We can't ram FEPC down the throats of the South. If we believe in freedom, we must preserve it for all."

And Kestnbaum's concept of "freedom" was unequivocal. "Some of my co-members of B'nai B'rith won't like it if I say that we shouldn't even protest against a showing of The Merchant of Venice or the Passion Play," said the Chicago clothing king, but "freedom of speech, press and assembly are indivisible."

Asked for evidence for his view of ever-improving relations between Jews and non-Jews, Kestnbaum pointed to "the whole pattern of American life."

"Why, look at the representation of people of all religions and races in government, industry, law, the bench. It speaks for itself. It's like asking: 'Why does Colorado have a good climate?'"

Kestnbaum, who is a leader in the United Jewish Appeal, saw the Israel Bond drive as the long-range solution to the Jewish State's economic problems. Noting that the desperate urgency of Israel's immigration crisis has declined, he said he thought it will be difficult for Israel to maintain its economy on charity and that Israel must strive for self-sufficiency through American investments, though the Jewish State "should continue to count on support from American Jewry for its health and educational needs."

He was optimistic about Israel's prospects for scientific, agricultural and industrial development, and felt that the discovery of oil would change the entire picture.

A new synagogue was dedicated at Erfurt, Thuringia, East Germany, this week, replacing the synagogue destroyed by the Nazis in November, 1938.

FIND NO KEY DIFFERENCE BETWEEN RELIGIOUS, NON-RELIGIOUS

Researchers Disagree on Religion As Factor in Jewish Drink Habits

(Concluded from Aug. 29 issue)

By BEN GALLOB

National Jewish Post Correspondent

NEW YORK—One significant line of inquiry was the study of the use of wine for the kiddush ceremony as a source of acquaintance for the children.

Mrs. Landman quoted another researcher, R. F. Bales, who made a study of differences between American Jews and American Irish drinking habits. Bales suggested that familiarity with Jewish religious traditions was a "crucial factor" in the way Jews handle liquor. But D. D. Glad, another researcher, has argued that Jewish drinking customs will differ from those of other American cultural groups "regardless of the religious factor."

CHOSE TWO CRITERIA

In an effort to separate the Orthodox from the non-Orthodox among the children Mrs. Landman chose two criteria, kiddush and kashrut, although the kashrut question was not asked of the five-to-seven year group.

The children's responses cast doubt on the proposition that the wide familiarity with alcoholic beverages among the 299 children can be attributed only to the kiddush ceremony. The figures showed that roughly half of the children came from homes where kiddush is performed but that almost 90 per cent of the children had been introduced to alcoholic beverages at home.

She added that it was nevertheless "probable" that many of the children whose parents do not perform kiddush regularly were introduced to alcoholic drinks at some ritual occasion.

STUDIES CONFIRMED

The New Haven adolescents also were questioned about practices and attitudes concerning

drinking in non-religious situations. Their replies strongly confirmed previous studies among such Jewish youth.

In the first place, these adolescents made a sharp distinction between drinking and getting drunk.

The findings on this point, incidentally, showed a sharp split of opinion between the male and female adolescents. The young men said that "drinking for them was a sign of savoir faire and that they engage in it to impress dates or so as not to appear sissies," Mrs. Landman reported.

'SIGN OF IMMATURITY'

To the extent that their dates were Jewish girls, the effort at sophistication was a failure, Mrs. Landman reported, remarking that some of the adolescent girls interviewed made a point of expressing "their resentment of this form of exhibitionism among the boys, which they regarded as a sign of immaturity."

In their attitudes toward drunkenness, the Jewish adolescents showed feelings very similar to those of the generation of their parents, "who express severe disapproval of drunkenness in their friends and in themselves, together with leniency toward occasional drunkenness among others."

For instance, the two upper age groups (12 to 14 and 15 to 17) were asked whether they had ever been drunk and whether they considered occasional drunkenness on the part of a boy or a girl as acceptable.

FEELING TONE NOTED

"It was striking to notice the number of exclamation marks that followed the 'no' response to the question regarding (one's) own experience with drunken-

ness," Mrs. Landman reported. "The question itself demanded only a yes or no answer and the feeling tone was supplied entirely at the subject's own volition."

Seven members of the high school group reported that they had been drunk one or more times and several so reporting added "voluntary statements that this would never happen again." In their attitude toward the distinction between permissible drinking and disapproved drunkenness, reported Mrs. Landman, "these youngsters already sound very much like their parents who are being interviewed on the same point."

SECOND THEORY EXAMINED

Another theory examined in the study was the proposition that these attitudes may be connected with the understanding by the adolescents of the importance of status and achievement, as one of the values taught — along with the attitudes toward alcohol — in their homes.

To test this theory, the two upper age groups were asked to give their father's occupation and their own occupational hopes. The answers showed an "overwhelming tendency" for the children to aim for a higher socioeconomic status.

The significance of the role of the home was described by Mrs. Landman in these words: "In a positively oriented training program, the children learn to know what behavior on their part will please their parents, and their answers indicate that, in the area of behavior considered here, they accept the values that their parents advocate. Thus before they reach the age at which heavy drinking might commence, they appear to have internalized the attitudes of the cultural group toward the act of drinking as well as its characteristic goals of advancement in the socio-economic order."

CAUSE STILL UNKNOWN

Just what factors in Jewish culture are fundamental to this continued freedom from abuse of alcohol in twentieth century American Jewish life remains to be discovered, Mrs. Landman declared.

"But the children surveyed here are one generation further removed from the Orthodoxy of the ghetto, yet no evidence was discovered of any notable difference between the drinking practices of those who come from the more observant homes and those who come from the religiously less active homes," she added.



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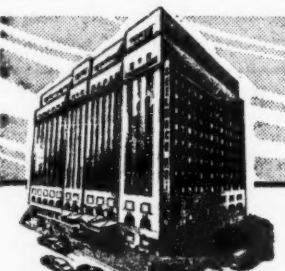
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NATURAL ROUTE

Hapoel Hamizrachi Key to Dynamic Judaism in Israel—Dr. Finkelstein

By J. PETER BRUNSWICK

National Jewish Post Correspondent

NEW YORK—"There is a determined effort to develop a dynamic, forward-looking interpretation of Judaism in Israel" and "the key to this Judaism is Hapoel Hamizrachi (religious labor movement)," Dr. Louis Finkelstein, chancellor of the (Conservative) Jewish Theological Seminary of America, told The Post in an interview.

Dr. Finkelstein had just returned from a five-week visit to Israel, during which time he conferred an honorary degree upon Prime Minister David Ben-Gurion.

DESCRIBES TYPE

Describing Jewish religious development in Israel, Dr. Finkelstein, who had last visited the Middle East in 1925, stated that "the future type of religion in Israel will be one which will answer the needs of the young, while, at the same time, preserving religious tradition." He came to this conclusion after talking informally with many young people in the cities and kibbutzim of Israel, finding them "hungry for spiritual guidance."

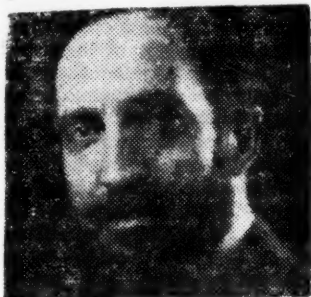
"They seek answers to questions on such fundamental issues as the meaning of the new State of Israel in the perspective of Jewish history, and the role their country should play in the ideological struggle between East and West," he said.

NEW DEMANDS

Some of the answers would come from Israel's many new and stimulating writers and thinkers, Dr. Finkelstein felt, but new demands would be made also on religion and education to concern themselves with questions they had not felt called upon to answer in recent generations.

In a quick aside, Dr. Finkelstein touched upon the basic difference between traditional and modern teaching methods in Jewish education.

"Our teachers and rabbis," he said, "have grown used to discussing questions to which they know the answers. This is understandable, since experts prefer to



DR. FINKELSTEIN
'A Determined Effort'

discuss subjects on which they have expert knowledge. But they today have to respond to many questions arising out of modern living for which no previous experience provides direct answers, and for which we must turn for guidance to the greatest literature of the past."

LIKE CONSERVATISM

In Israel today, Dr. Finkelstein has found Hapoel Hamizrachi and, within the Histadrut, Ha-oved Ha-dati (The Religious Worker), coming closest to meeting these growing needs of youth. To the extent that there will be a change in the structural form of religious life in Israel, it will probably be similar in character to that of Conservative Judaism as it developed in America—vigorous, dynamic, yet traditional, Dr. Finkelstein said.

In some kibbutzim, reputed to have turned their back on traditional ritual of the synagogue, ceremonies which had been substituted were meaningful in Israel's present-day life and en-

vironment, and of a distinctly traditional and religious character, Dr. Finkelstein observed, referring to the celebration of such Holy Days as Passover, Sukkot, Shavuot, Hanuka and the Fifteenth of Sh'vat. He expressed the hope, however, that they would adopt more traditional views with maturity. The emphasis on tradition, on the one hand, and the adaptation of religious practice to cultural environment, on the other, are basic to the Conservative orientation in Judaism, Dr. Finkelstein held.

MAJOR CHALLENGE

The concern with the education of the young in the traditions and religious content of Judaism remains a major challenge for intellectual and spiritual leaders in Israel. "I recommend to them such projects as the Ramah summer camps, developed here for our young people by the Conservative movement," Rabbi Finkelstein said. "Many teenagers would greatly benefit by seeing religious ritual integrated into daily life."

At this point Dr. Finkelstein, learning that this reporter spoke Hebrew, switched without a moment's hesitation to Hebrew and for some time continued the interview in a fluent, idiomatic and faultless Hebrew which must have astonished many Israelis with whom he had occasion to discuss a variety of complex issues.

POLITICAL PARTIES

Questioned about Israel's current educational systems maintained by each of the four major political parties, he termed them as "inadequate" and indicated that each seemed more concerned with the ideological survival of its party than with the education of the young. In another aside comment, this time on the plurality of political parties in Israel, Dr. Finkelstein doubted that the "man in the street" understood or cared about the minute ideological differences which might distinguish his party from that of half a dozen

other splinter groups.

A major purpose of Dr. Finkelstein's trip was concerned with the preparatory work for the development of the Jewish Theological Seminary's educational program in Israel. Dr. Finkelstein briefly outlined the plan which will enable students at the Seminary to spend a full year in Israel. Students would be able to choose those areas of study most helpful to the completion of their work at the Seminary. These would range from the archaeology of Israel to the Talmud, Jewish history and the study of many culturally different Jewish communities now found in Jerusalem. Students would be housed in a residence hall, to be built "in commuting distance" of the Hebrew University.

Would Judaism's intellectual and spiritual center of gravity eventually reside in the United States which now boasts the largest and materially richest community of Jews in the world? There was no question in Dr. Finkelstein's mind that it would be in Israel.

Though he did not accept the Israeli definition of a Galut Jew being only a "half-Jew," he felt that at present Jews living outside of Israel could not make as much of a contribution to Judaism as those in Israel.

SUBJECT TO TENSIONS

"We, in this country, are not only subject to tensions as a minority, but all of us—Christians and Jews—are torn between the spiritual values of our religious faith and the material values of our culture. This seems to prevent us from making as much of a contribution as our brethren in Israel, who to a degree have overcome this tension. The

fact that four-fifths of Israel's Jews could not, I am sure, be enticed to leave Israel for the physical comforts and material advantages to be found elsewhere, demonstrates the successful efforts of Israel in dealing with the integrity of personality.

"It is because of this and other reasons, that Israel must become the spiritual center of gravity of Judaism," Dr. Finkelstein added. "The country has not yet begun to realize its own potentialities in the spiritual plane and I regarded it as part of my mission to hold up a mirror to the communities in Israel and make them see themselves in this light."

SERVES WHERE NEEDED

Did he himself plan to live in Israel eventually? "I was asked many times whether I planned to settle there," Dr. Finkelstein replied. "I would prefer to say that I would serve wherever my services could be used to the best advantage, whether it be here, or in Los Angeles or in Jerusalem. I am passionately devoted to America as a native citizen and love its cities and the country. Yet, I would regard it as a privilege to be able to spend at least a part of my life in the city of the Prophets of Israel, where they still seem to be alive."

That he would be most welcome in that city, and that his Herzlian features would be as familiar to Israelis as they have become to Americans is indicated by a story Dr. Finkelstein was persuaded to relate. On six different occasions, when he had tried to enter a synagogue (all of them Orthodox) to pray there "incognito," services were at once interrupted in his honor and prayers were offered for the success of his mission.

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TOUBIN ANSWERS KLUTZNICK ON MacIVER REPORT

'Groups Claiming To Act For Community Should Be Responsible To Community'

THERE is a vast difference between the meticulousness one practices in making a public presentation and the license one exercises in addressing one's members. The triumph of the defense attorney who, in the absence of the attorney for the plaintiff, persuades a judge of his own selection and a jury he has helped impanel, is a deceptive victory. Therefore, The National Jewish Post is to be commended for the publication of Mr. Philip Klutznick's address on the MacIver Report entitled "Facts and Myths about Jewish Community Relations," which he delivered to Grand Lodge No. 6 of his organization.

I am grateful for this opportunity to examine this talk, for only out of such public analysis can the Jewish community hope to get at the truth.

The address of Mr. Klutznick may be said to sum up the case of the Joint Defense Appeal agencies against the MacIver report. It follows the pattern of distracting attention from the real issues by substituting rhetoric for fact. It is the purpose of this reply once more to focus the Jewish community's attention on those matters which Prof. MacIver highlighted and which may at last be resolved at the Plenary Session of the NCRAC this week.

UNFORTUNATELY, AS THE title of Mr. Klutznick's address anticipates, it is so difficult to distinguish between "fact" and "myth" in his argument that it is first necessary to correct a number of errors which might otherwise confuse his readers and listeners. This is not intended as a condemnation, for one could hardly expect his recollection of meetings in which he did not participate and of events from which he was perforce remote to serve as a reliable guide to his conclusions.

Briefly, his argument may be summed up as follows:

- The MacIver report is dead. In any event it was the product of an opinionated man who did not know his subject.

- Charges that the Anti-Defamation League and Committee are guilty of "waste and duplication" are a smoke-screen. In any event, some of it is inevitable and some desirable.

- The Jewish community which voted in favor of the report is really not a community. The community relations councils and the Council of Jewish Federations and Wel-

fare Funds are not representative and their vote, therefore, is inconclusive.

- The ADL and AJCommittee have presented a plan which is logical and fulfills the instructions of the last plenary session of the NCRAC.

- The recommendations of the MacIver report and the Evaluative Studies Committee would "dismember" the agencies and set up the NCRAC as a "unitary" agency.

WELL, NOW, LET US SEE which is "myth" and which is "fact." It will come as a great revelation to those who, as members of the Evaluative Studies Committee and other sub-committees, refined, adjusted and carried out MacIver's general recommendations during the past two years, to learn that "now and forever more" the MacIver Report is "dead" or, "abandoned."

The MacIver report was always understood to be a guide. What modification of it has taken place came about out of a desire to placate the JDA agencies. But the basic premises of that report have not been abandoned. They have been incorporated as intelligently as possible, under threat of secession, into the final report which will come before the plenary session. Indeed, as Mr. Klutznick well knows, he was one of those who voted unanimously for these recommendations at the 1951 plenum of the NCRAC...

One must concede that the corpse at the 1951 plenary session bore a vigorous resemblance to the original. And the plenary session then directed the appropriate committee to proceed to implement these recommendations within the next year. There was no "truce" as Mr. Klutznick knows; there was a decision. There was no truce "to search for solutions." The blueprint was clearly laid out for us

and we were directed to build the house.

AND, "WHAT HAS HAPPENED SINCE ATLANTIC CITY?" Mr. Klutznick asks.

The answer is in the record of near frustration of every effort to carry out the decisions there "unanimously" arrived at. For the better part of a year the JDA agencies hobbled every step the committees attempted to make. The plenary session directed that "equitable procedures with regard to applications for funds and the review of applications should be devised... the new procedures must relate financing to the joint planning of program."

This was a unanimous decision. There could be no misunderstanding of its intent. Yet, four months later, the JDA representatives came to a meeting on this subject with not a single proposal except the status quo.

Six months later, the only plan they had devised was a generous invitation to the CJFWF to be represented on the JDA Executive Committee. They also announced they were unalterably opposed to any step to implement this resolution, which they had joined in unanimously adopting at Atlantic City. It was this obstructionist behavior, manifesting itself in almost every other area, that prompted the writer then to charge that the JDA agencies were acting in bad faith, that they had no intention of fulfilling the directive of the NCRAC plenary session, and were merely stalling until the time would be more propitious for them to secede from the NCRAC. This foreboding was not contradicted by any subsequent events.

DESPITE THIS DURESS, the Evaluative Studies Committee, with the ADL and AJCommittee dissenting, has submitted a document which attempts to carry out the basic recommenda-

tions of the 1951 Resolution and of the MacIver report in detail. In the light of such specific recommendations, how is it possible to allege that the MacIver report is either "dead" or "abandoned" and what comfort is there to those who opposed the report "dead" or "alive"?

One can only conclude that those who for years opposed any kind of evaluation of their work now find their premonitions fulfilled. Their only recourse was to reject the scientist, then to reject the report, now to pronounce his report "dead."

Desperation must inevitably compel them to conclude that there is in fact no community to act on the "dead" report of the rejected scientist. And presto!, by this verbal magic they hope to convince us that there is no longer a problem. Unfortunately it is common knowledge that the problem still persists and must be resolved.

WITHOUT ONCE STOOPING to refute the charge, Mr. Klutznick calls the term "waste and duplication" a catch-word. To counteract it, however, he proposes a simple syllogism:

(a.) There is always a waste in Democracy.

(b.) Autocracies are efficient.

(c.) Therefore, those who oppose waste and urge efficiency are in favor of dictatorship and against democracy!

It was this kind of reasoning which our college philosophy professors pointed to as the classic example of faulty logic.

The price of freedom is not waste, and efficient organization is not dictatorship. And what all those organizations and communities which are supporting the MacIver report seek, is not just the elimination of proven waste and duplication, themselves laudable objectives; but effectiveness, whatever the cost.

The touchstone of the MacIver Report and of the criticism leading up to that report has never been merely the palpable "waste" and "duplication." The American Jewish Congress, as did many other keen observers, contended long before MacIver that the community relations program was not being planned wisely and that the effectiveness of many projects was questionable. MacIver did not guess or invent these charges. His

strength derives from the fact that his thorough investigation confirmed what many suspected and some knew to be the truth.

THE "MASS MEDIA" APPROACH, whose effectiveness MacIver questioned, was long the backbone of the JDA expenditure budget. It is reported that recently that item has undergone drastic operative treatment. Yet for years hundreds of thousands of dollars were spent on these dramatic publicity projects. Could this have been forestalled by wiser, more objective planning and the money spent on more worthwhile undertakings?

The question has always been: "How effectively have our dollars been spent?" MacIver demonstrates that they have been spent unwisely. And the entire Jewish community could be persuaded to provide as much money as necessary, if it could be convinced that this money was being spent in service and not for the pretense of satisfying a constituency which has had little opportunity to be consulted by its agency. It has been the contention of the American Jewish Congress that a large share of the funds now being spent by some of the agencies could be dispensed with without any detrimental effect on the community relations program of the Jewish community.

That does not mean that the community should not be urged to contribute as much or more to these agencies for a well-devised and effective program, one which is regularly evaluated, has the best brains of the country at its disposal, and is utilizing all of the available resources. It would appear that the supporters of the MacIver report are concerned with spending our dollars effectively, not merely with spending our dollars.

IT IS NOT WITHOUT ITS own significance that the JDA now challenges the credentials of the Jewish communal organizations. It was not long ago that they denied the existence of a social scientist capable of judging the work of the agencies. And when they read the findings of the survey to which they had reluctantly submitted, the less vituperative among them denounced the scientist's objectivity and competence.

Even now Mr. Klutznick offers the weird social doctrine that MacIver's findings should be rejected because "he has never lived within a Jewish community itself;" and that this universally recognized social scientist has "made a study which is a personal expression of a personal opinion from a conditioned mind." Now reduced to the final act of denial, they must find the community not to be a community at all.

It is well to know from what bitter depths this denial of the (Continued on next page)

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Congress Leader Shows Need for Co-ordination

(Continued from preceding page) have flung words like "monolithic," "unitary," "dictatorial," "tight control," "dismemberment of the agencies," in unreasonable attacks on reasonable proposals. There is nothing in the MacIver Report, or in the Evaluative Studies Committee's recommendations, or in any proposal now before the NCRAC which seeks to set up a "unitary" or "monolithic" agency, or which in any way threatens the integrity of the existing agencies.

MR. KLUTZNICK MAKES much of the fact that the largest Jewish metropolis, New York, is without a council. What will the B'nai B'rith and the AJ Committee members of the Brooklyn Jewish Community Council, in a community of 1,000,000 Jews have to say about their council which was so blithely overlooked? Or is this oversight in some way related to the fact that the Brooklyn council no longer accepts the \$75,000 annual stipend which the JDA used to hand it until a few years ago?

And what of the JDA proposals which Mr. Klutznick sets forth with such ingratiating temperance?

At the end of seven months of fruitless negotiations the JDA offered procedural proposals which, when they had been rejected, were then embellished into a "plan." This JDA contrivance was not rejected because it was the "Slawson - Epstein" (JDA executives) proposal any more than the majority plan was adopted because, as Mr. Klutznick snidely remarks, it was the Weinstein-Shevitz (community leaders in Boston and Detroit respectively) proposal.

HOW, THEN, DO MR. KLUTZNICK and his colleagues justify this contrivance? Glowingly he announces that "the ADL and the Committee encompass roughly 90% of the field of actual activity." And, lest he be accused of immodesty, he offers the "opinionated" Prof. MacIver as his authority. But the only occasion upon which MacIver employed such a reference to "90%" appears in an interview reported in The N. Y. Herald Tribune of May 18, 1952, which reads: "Dr. MacIver also said that the two groups most strongly opposing his recommendations were the American Jewish Committee and the Anti-Defamation League, which are responsible for 90% of the duplication of effort to be found in the Jewish Community Relations field!"

If indeed "catch-words" be an evil it is not the words which people understand, but the scare words which frighten them, that should be denounced. The opponents of the MacIver Report about this principle?

Mapam Won't Leave Mapai-Led Kibbutz

EIN HAROD, Israel—The Mapam Central Committee has rejected a Histadrut decision to settle the Mapai-Mapam conflict at this kibbutz by dividing the property on a proportionate basis and has ordered the Mapam members of the kibbutz to stay put on the parts of the settlement they now occupy.

The decision of the Histadrut was an attempt to settle the dispute between the members of the two parties at the kibbutz, one of the oldest in Israel, which recently had led to acts of violence.

The Histadrut recommendation would have divided Ein Harod into two settlements, separated by a natural wadi. Members of Mapai, which is Israel's governing labor party, headed by Prime Minister Ben Gurion, objected to the division of the property, arguing that the members of Mapam, the pro-Soviet left wing of Histadrut, being in the minority, should leave and start their own settlement.

Franz Kafka's Widow Dies at 54

LONDON—Mrs. Dora Dymont-Lask, widow of the late Franz Kafka, Czech author, died last week at 54. Mrs. Lask, who is survived by a 17-year-old daughter, Marianna, devoted herself to cultural work in Yiddish-speaking circles since coming to England from Germany in 1938. Her interest in Jewish culture stems from her young days, when, under the influence of Kafka, she took up Hebrew and dramatics. She is believed at her death to have been engaged in writing the story of her life with Kafka.

Two Conservative Synagogues In Toronto, Canada, Merge

By LENORE KERT

National Jewish Post Correspondent

TORONTO—In a unique move to meet rising costs and avoid competitive campaigns, two of the largest and oldest Conservative congregations here decided, at open meetings held separately by the members of the respective congregations, to merge.

The 750 members of Goel Tzedec congregation and 300 members of Beth Hamidrash Hagadol will comprise the basic membership of the new Beth Tzedec Congregation. The 450 members of Beth Hamidrash Hagadol will decide among themselves who will comprise the 300, while the remaining 150 will continue to hold services at the Beth Hamidrash Hagadol. The former site of Goel Tzedec, however, has been sold.

PLANNED NEW BUILDINGS

A prime factor in the decision, which had been under consideration for the past year, was the plan of each congregation to erect a new building in the city's north side, a new residential area where many of the congregants of both synagogues live. The two synagogues at present are located within a few blocks of each other in the downtown area.

An immediate effect of the merger will be the new sources available to work towards completing the recently begun Beth Tzedec Synagogue and Educational Center. The educational center, which is expected to begin operating next month, will be available to the children of all members of both synagogues. The synagogue proper is not expected to be completed before 1955.

The 300 members of Beth Hamidrash Hagadol who will become members of the new synagogue will be expected to play a



RABBI SHAPIRO
Merged

considerable role in raising the \$500,000 needed to complete the new quarters.

The appointment of a rabbi for the new synagogue will be decided later by the new membership. Meanwhile, Rabbi Norman Shapero and Rabbi Reuben Slonim lead Goel Tzedec congregation and Beth Hamidrash Hagadol, respectively.

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A Skeptic Argues with The Jewish Forum

The other day a skeptic came to my office and wanted to know just why I had asked him to subscribe to The Jewish Forum.

"Who is interested," he began, "in an Orthodox Jewish publication in the English language."

"All Jews," I answered, "who want traditional Jewish values preserved." I showed him the August issue.

"Who wants your criticism of the McCarran-Walter Law? Everybody knows all about it," he next exploded.

"But, like the weather," I retorted, "nobody does anything about it. Read the suggestions on how to stop Congress from taking away your liberty and America's good name."

"Why waste space," he next remarked, "on such old questions as the Sabbath, kashruth and yeshivah?"

"For fifty years," I protested, "Jewry could not obtain a fair Sabbath law in Albany. The Jewish Forum recent editorial on this subject was officially selected for distribution to many thousands. The New York Federation of Jewish Philanthropies (and Federations in other cities) have a policy of supporting *trifla* institutions. The New York Board of Rabbis found it important to reprint The Jewish Forum July editorial for wide distribution. Why has the yeshivah movement been growing when the English-Jewish press was almost unanimously opposed to it? The Jewish Forum gave it the impetus by influencing a change in the editorial opinion of the press in the early days of its existence."

"What progress can there be along these lines," cried the skeptic, "when the Christian environment keeps growing hostile?"

"The Forum is concerned also with this problem," I replied. "It has recently won the pledge of cooperation of over 600 important clergymen to eliminate prejudice at its 'religious' source. Due to our magazine's efforts toward Jewish-Christian unity for true Americanism, Pierre van Paassen, Thomas Mann, Dr. James G. McDonald, Prof. Clyde R. Miller, Bishop Francis J. McConnell, and Dr. Henry A. Atkinson, among others, have placed articles in its pages. Jewish writers for The Forum include such authors as Dr. Pinkhos Churgin, Dr. Israel Elfenbein, Rabbi Moses J. Feldman, Chief Rabbi Dr. Isaac Herzog, Dr. Leo Jung, Dr. David I. Macht, Prof. Mark Waldman, Dr. Meyer Waxman, and William B. Ziff."

Persuaded, at last, the skeptic subscribed to The Jewish Forum. You, too, should not overlook the fact that The Jewish Forum is fighting your battle and helping to keep the Jewish home Jewish by inspiring our youth to practice the traditions that have kept our people alive these many centuries.

Isaac Rosengarten

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New York Synagogue Drops Pledge Card Plan To Increase Sabbath Attendance

FOREST HILLS, N. Y.—Distribution of cards to High Holy Day worshippers at the Forest Hills Jewish Center for pledges of regular Friday night attendance "has achieved about all that we can expect" after a three-year trial, and will not be used again this year, an official of the synagogue said this week.

Adolph G. Kraus, executive director, analyzed the plan, which was a key element in a long-range program to assure adequate use of the center's 1,400 seats by a congregation which had averaged 100 to 150 Friday night worshippers in the synagogue it formerly occupied.

A total of 789 worshippers attending the first High Holy Day services in the beautiful new center in 1949 used the pledge cards, and Friday night attendance in the 1949-1950 year ranged from

600 to 900 persons. Average attendance at Saturday morning services at the Conservative center was more than double that in the previous house of worship. The 789 represented about 60 per cent of the congregation membership (NJP, August 11, 1950).

In the annual distribution, a three-cornered card was placed on each synagogue seat. Each card bore the name of the individual who had purchased the seat for the High Holy Days. Turning down the gold corner of the card committed the worshipper to weekly attendance, the silver corner to twice-a-month and the blue corner to at least once a month. Each person turning in a folded card was later notified by the synagogue office that his pledge had been noted in the synagogue records.

Kraus reported that over the three-year period, attendance had settled to an average of about 500 each Friday night and that Saturday morning attendance, ranging from 200 to 400, had grown percentage wise more than did the Friday night appearances.

The synagogue conducts a "more liberal" service on Friday evenings, with an organ and choir. The Saturday morning services are more traditional. About half the Friday evening

worshippers are women but only about 15 per cent of the Saturday morning worshippers are women. Those attending one service never attend the other, Kraus remarked.

In reporting on the first year results of the plan, Rabbi Ben Zion Bosker, Conservative rabbinical leader, described the pledge plan as one aspect of the program. He said that the attractiveness of the new synagogue, one of the showplaces of synagogue architecture on Long Island, and the character of the services were also vital factors.

Kraus, agreeing, added that Rabbi Bokser's sermons were of great importance, describing him as a "brilliant preacher."

Summing up the experiment, Kraus said that "the three pledge campaigns have been a factor in encouraging regular attendance but we feel that we have gotten about all there is to get that way."

He added that Rabbi Bokser remained unsatisfied and would probably have another plan ready soon in the continuing effort of the center "to bring into focus synagogue attendance as the highest level of Jewish affiliation."

To Premiere First Federation Movie

BOSTON—For perhaps the first time in the history of Jewish communal life in this country, a color sound moving picture film depicting the activities of organized Jewish community enterprise has been produced. "A Single Voice," a full-length film, portrays without the aid of professional actors and without synthetic props, the day to day activities of agencies affiliated with the Associated Jewish Philanthropies and the work of the Combined Jewish Appeal.

The script for the documentary was written by Miss Jean Ackerman of New York and David Geller of Chelsea, Mass., CJA Public Relations Director. Sidney S. Cohen, executive director of the CJA, served as technical adviser to Master Motion Picture Company, who produced the unusual film.

"A Single Voice," which takes

REPORT FROM HOLLYWOOD

NOTHING LIKE A GOOD KISS TO WARM ONE UP FOR A FERVENT KOL NIDRE

By SHIMON WINCEMBERG

ONE of my early, and favorite, columns did little more than quote a handful of Jewish-slanted Columbia press-releases, which were full of unintentionally entertaining information about the last Jolson film.

The two major films about Jews currently in production, though, are serviced by publicity departments operating in far more conventional grooves.

More sprightly of the two is Warner Bros., who make the cantorial profession, as banded about in "The Jazz Singer," seem like quite a mellow set-up. There's the information that "Danny Thomas and Peggy Lee scored a cinematic home run when they romped through their opening scene . . . without a bobble. The perfect take started with a song, ended with a kiss."



WINCEMBERG

AND HAE ROSS, A 25-YEAR-OLD six-footer from the musical comedy stage in Canada, has been signed to play a student cantor. His two recent popular recordings are listed as "I'm Yours" and "Here in My Heart," which, in the proper context, would of course be perfectly suitable frames of mind for approaching the omod.

Other casting news announces the Jazz cantor's parents as Eduard Franz (Brandeis in "The Magnificent Yankee") and Mildred Dunnock (Willy's wife in "Death of a Salesman").

BULLETINS ABOUT "THE JUGGLER," are even more conventional. David Anderman, "director of photography, press division, of the Israeli government," is here from Tel-Aviv as technical adviser. Oscar Karlweis, who played a Jewish refugee in "Jacobowsky and the Colonel" on Broadway, and a Nazi diplomat in "Five Fingers," will play a man named Willy Schmidt; and Jay Adler, of the famous Yiddish theatrical family, will play an elderly DP.

A RECENT Noar Mizrahi meeting at the Belle Schary Auditorium (named after the mother of Dore Schary) of Congregation Shaarei Tfila, L.A., under the chairmanship of Lenny Zuckerman, heard Rabbi Israel Friedman, of the national office of Mizrahi, discuss the impact of modern Israel on a religious Jew, and the success of the Mizrahi school system, which, among its

enrollment of 60,000, accommodates numerous children whose fathers strongly oppose Mizrahi in political field. But, as one labor leader explained, "I send my son to a Mizrahi school, so that you will make a Jew out of him. A goy I'll make out of him myself."

Egypt Reports Finding Oldest Hebrew Scrolls

CAIRO — The Egyptian Government has appointed a special committee of Orientalists and Ministry of Education officials to study what it believes to be the oldest Hebrew scrolls in existence which were found among the private belongings of ex-king Farouk.

The Jerusalem Post reported a Cairo radio broadcast which announced the find, referring to the scrolls as the "Tora" and saying they were made of gazelle skin.

THE Hollywood Reporter announces that gambler Mickey Cohen has already gone through the New Testament three times while in jail . . . Stewart Granger, writing in L.A.'s Daily News, describes his artistic conscience to be "as clear as Tante Jemima's own corn syrup—so yummy over Tante Jemima's packaged matzo balls," to which he once heard some cretin in the next barberchair refer proudly as the "Jewish Atomic bomb." . . . AS one gossip columnist delicately puts it, "Religious differences scuttled the Piper Laurie-Charles Simonelli wedding plans." Miss L. is Jewish . . . Michael Fox, a fine young stage director and versatile movie actor who once played a major role in a local stage dramatization of the life of Herzl, has just been set for the role of Octavius Caesar in "Serpent of the Nile." . . . And L.A.'s Jewish Youth Councilor describing Rosh Hashana, says, "The holiday is fraught with spiritual implications."

All Jews Dismissed From Lebanese Army

BEIRUT, Lebanon—The Army of Lebanon is now Judenrein.

According to a report in a Jordan weekly cited by The Jerusalem Post, all Jewish personnel have been dismissed from the Lebanese Army, in which they had been serving until last month.

The dismissals followed charges by the Christian Socialist Member of the Lebanese Parliament that Jewish military personnel were spying on behalf of Israel. Among those reported dismissed was a commander of an artillery unit.

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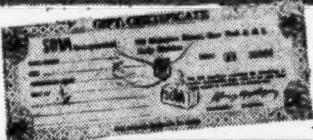


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WOMEN'S VIEWPOINT

SOME THOUGHTS FOR THE APPROACHING HIGH HOLY DAYS

By HELEN COHEN

AN ITEM or two about the now fast approaching High Holy Days:

The Un'taneh Tokef, probably the most moving prayer in the mahzor (festival prayerbook), is reported, in "A Treasury of Jewish Holidays" by Hyman E. Goldin, to have been composed under heart-rending circumstances.

The mahzor contains, besides selections from the Bible and Talmud, "piyutim," poems and hymns by poets and sages over many centuries. The Un'taneh Tokef, which speaks of who shall live and who shall die, who will prosper and who will grow poor, who will have rest and peace and who is destined to wander ("Repentance, prayer and charity avert the evil decree . . . What is man? He comes from dust and to dust he returns. He is like a fragile potsherd, a fleeting shadow, a dream that vanishes. But God is the living, everlasting King.") was composed by Rabbi Amnon of Mayence, Germany, in the Middle ages.



HELEN COHEN

GOLDIN TELLS US THAT the Bishop of Mayence had made many efforts to convert Rabbi Amnon and finally extracted a promise of an answer in three days. But the moment the rabbi promised, he was filled with remorse at having even suggested that he would consider the Bishop's proposal, and spent the time fasting and praying and, when brought to the Bishop, said: "Pray cut out my tongue which spoke blasphemy and falsehood." The Bishop, instead, had the rabbi's fingers and toes amputated.

This was a few days before Rosh Hashana. When it arrived, Rabbi Amnon requested that he be carried to the synagogue where, at the end of the musaf services, he asked permission to offer a special prayer, which began "Un'taneh Tokef."

At the conclusion of the prayer, he died.

IN "A TREASURY of Jewish Holidays" we find also the information that Rosh Hashana is unique among Jewish festivals in that it is neither connected with any historical event nor with the festivities of the soil. Goldin calls it "purely a religious holiday" and reports that in the Bible it is mentioned as Yom T'rua (the Day of Sounding of the Trumpet) and in the Talmud as Yom Hazikaron (Day of Remembrance), Rosh Hashana (New Year) and Yom Hadin (Day of Judgment).

Two customs connected with Rosh Hashana are described in Life Is With People by Zborowski and Herzog (the study of the shtetl), of which we are just as pleased as not that it has been discarded, and the second of which we could use more of today.

THE SHTETL father, Life Is With People informs us, went through the house on the eve of Rosh Hashana with a dish of honey and a feather smearing a bit in each corner, murmuring a blessing and a wish: "May we have a sweet year." Although the authors report that this custom was most impressive to the children, we just as soon forego it,

having enough trouble as it is keeping the corners around here free of food substances.

But the other custom, which I fear has all but disappeared today, although I remember it clearly from my childhood, could stand reinstating. During the 10 days between Rosh Hashana and Yom Kippur "everyone goes about asking of all the people he knows forgiveness for any offenses, conscious or unconscious, that he may have committed against them."

May you be inscribed . . .

I SEE where The New York Times had the good sense to go overboard for "Life is With Peo-

Iraq Rejects Jewish Cousinship

HOLLYWOOD—The Government of Iraq no longer regards itself as being the Semitic blood "cousins" of the Jews, but as Aryan, the terms of a suit being filed here against the Government indicate.

Irwin Gielgud, publicity director of the Screen Writers' Guild, who just returned from a trip around the world, this week filed a \$1,000,000 suit against Iraq, because the police picked him up for not being Aryan.

Meanwhile, resentment is growing in the movie colony over the plans made by some of the major studios to entertain 17-year-old King Faisal of Iraq. Letters protesting the fuss being made for a royal reception pointed out that Iraq won't let a Jew enter the country and arrests those who travel across the state.

'Of Course' She Was Nazi Asserts Mrs. Himmler

MUNICH, Germany — A refreshing note of candor was introduced into denazification by the widow of the late Gestapo chief, Heinrich Himmler, who, when asked whether she had been a Nazi, replied: "Of course," and not only admitted having known about the existence of concentration camps, but told the denazification court she believed they were necessary. Mrs. Himmler, who works here as a knitter and weaver and whose daughter is employed at a local fashion house, was sentenced to 30 days of "special duties" and allowed to keep no more than about \$10,000 worth of her property for having been a Nazi "Activist."

ple," the scientific study of the East European shtetl about which I've been raving for, lo, these many weeks. Now everybody wants to borrow my copy.

Have you seen the new, delightfully different New Year's cards made in Israel by Lion the Printer?



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What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

THREE inviting ideas with rice as the center of attraction—rice and chicken salad, pineapple and rice freeze, and rice and corn fritters—are offered by Rice Consumers Service of Louisville, Ky., this week.

PINEAPPLE AND RICE FREEZE

2 cups cold cooked rice
1½ cups crushed pineapple, drained
½ cup beet or cane sugar
1 cup whipping cream of evaporated milk
2 tablespoons lemon juice if evaporated milk is used
Put 1 cup of uncooked rice, 2 cups of cold water and 1 teaspoon of salt into a two-quart saucepan and bring to a vigorous boil. Turn the heat as low as possible. Cover saucepan with lid and leave over this low heat for 14 minutes. Do not remove lid nor stir rice while it is cooking. Mix the cooled, cooked rice, pineapple and sugar. Whip the cream or the evaporated milk and fold into the rice, pineapple and sugar mixture. Place in freezing trays and freeze until firm. If dessert is kept for several days, remove trays from freezing compartment and place in coldest part of refrigerator several hours before dessert is served if a softer texture is desired. For those who like almond flavoring, ½ teaspoon of almond extract may be added to the dessert when the whipped cream or whipped evaporated milk is folded in. To whip the evaporated milk, chill undiluted evaporated milk thoroughly. Pour into a chilled bowl. Whip until milk begins to thicken. Add the lemon juice and whip until stiff. Recipe makes 7 servings.

RICE AND CHICKEN SALAD

2 cups cold cooked rice
2 cups diced cooked chicken
1 cup diced celery
1 teaspoon grated onion
5 teaspoons soy sauce
½ teaspoon black pepper
¾ cup mayonnaise
2 pimientos, diced
Put 1 cup of uncooked rice, 2 cups of cold water and 1 teaspoon of salt into a two-quart saucepan and bring to a vigorous boil. Turn the heat as low as possible. Cover saucepan with lid and leave over this low heat for 14 minutes. Do not remove lid nor stir rice while it is cooking. Combine rice, chicken, celery, onion, soy sauce, black pepper, mayonnaise and pimientos. Mix thoroughly. Chill before serving. Serve on crisp salad greens. This rice and chicken salad is delicious when used as a filling for stuffed tomatoes or as a sandwich spread. For greater economy, stretch this salad with one or two additional cups of cooked rice. Recipe makes 8½ cup servings.

RICE AND CORN FRITTERS

½ cup flour
2 teaspoons baking powder
¾ teaspoon salt
1 cup cooked rice
1 cup corn, fresh (cooked) or canned
1 egg, beaten
About 3 tablespoons milk
Put 1 cup of uncooked rice, 2 cups of cold water and 1 teaspoon of salt into a two-quart saucepan and bring to a vigorous boil. Turn the heat as low as possible. Cover saucepan with lid and leave over this low heat for 14 minutes. Do not remove lid nor stir rice while it is cooking. Leave the lid on until time to serve. When ready to serve, use a fork to help transfer the rice into the serving dish. Sift together the flour, baking powder and salt. Add the rice, corn and eggs. Mix thoroughly. Add enough milk to make a thick batter and mix thoroughly. To make each fritter, drop batter by tablespoonfuls into deep hot oil (350° F.). Cook until golden brown. Drain on absorbent paper. Serve the fritters hot as a vegetable or a bread. Serve with gravy or syrup. Recipe makes 10 fritters.

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THE EDITOR'S CHAIR

RABBI Simcha Kling, who I came to know better when he was in St. Louis, has written me the following letter from Greensboro, North Carolina, which I am reprinting in full. At one point or another Simcha touches on so many problems of the rabbinate and of the Jewish community, that it should have interest for all, despite its length.

I once attempted to start a State Association for Rabbis in Indiana, but although there actually was one launched, it got no further than the first meeting. It was abortive because the rabbis just didn't have enough interest in such an organization to keep it going. One rabbi vouchsafed to me that he would not give the project wholehearted support because there were more Reform than Orthodox and Conservative rabbis in Indiana, and that Reform would therefore dominate it. However I don't believe that even this rabbi wouldn't have supported such an organization, once it began to function.

Here is Simcha's letter:

DEAR GABE:

I have just returned from Wildacres, where we held something that is, I believe, new in the country and I thought that you would like to know about it. I think that North Carolina is the only state which has a statewide organization (North Carolina Association of Jewish Women, North Carolina Association of Jewish Men, and North Carolina Association of Rabbis) which tend to the needs of North Carolina Jewry—those needs which crop up on a state level, not tended to by any other national or local group. It has done quite a bit in maintaining Jewish contacts with Jews in those communities which are too small to have a congregation or too small to have a rabbi. For example, there is also a North Carolina Association of Jewish Youth, which meets a few times a year and has a week of study and Jewish fellowship at Wildacres. (That was held two weeks ago).

A few months ago, I. D. Blumenthal invited the North Carolina Association of Rabbis to come to Wildacres just so they could get to know one another—and discuss problems they have in common. We took him up on his invitation and, together with the Association of Women and the Association of Men, held their first annual Leadership Institute. There were seven rabbis from various North Carolina communities, as well as two guests from Virginia and one from South Carolina. There were also a number of lay leaders present. The week was spent in some study and in exploring our North Carolina Jewish life and

THERE WERE two main areas discussed: youth and education. Without conflicting or in any way competing with other groups, the North Carolina Association of Jewish Youth was regarded as a necessary and potentially vital factor in arousing the Jewish consciousness and loyalty of the young people throughout the state. In fact, plans were even made for organizing those of college age and inviting them to spend a week at Wildacres in Jewish study and in discussion of Jewish problems. The high-school age group will be advised, encouraged and helped by the adult organizations. This is of utmost importance in reaching those young people who live in towns where there are only three or four or five Jewish families and have little opportunity for Jewish studies or social contacts.

Many other proposals were thrown out, some of which will not be acted upon immediately but will be food for thought until they are eventually carried out, such as a Jewish Bookmobile, an educational council to answer questions or direct people in the smaller communities to national educational organizations, a social service agency to set up a state home for the aged.

Another very interesting proposal which will soon be carried out is that of an itinerant rabbi—a rabbi to go around to the various small communities to help them, conduct services for them, teach them and do whatever is possible for their Jewish needs. There is a very great need for such a person and everyone agreed that the time is soon near when he will be selected.

THE EDUCATIONAL work to be done throughout the state was thoroughly discussed and, as a result, an educational conference is being called in early November for all Sunday School teachers. A nationally-known educator is being asked to come down to North Carolina and workshops will be held to help the teachers learn how to teach. This is of the utmost significance when it is remembered that the teachers are lay people, untrained in pedagogy or in Jewish knowledge but are willing to give time to impart knowledge to our young. We also plan to have a teachers' training seminar at Wildacres, a more intensive type of training for those throughout the state who are doing educational work with our young people.

In addition to these concrete proposals, there were discussions on the role of the rabbi and the role of the laymen, out of which emerged a much better understanding of the manifold duties of the spiritual leader and the recognition that laymen must help him budget his time wisely by not making unnecessary demands (e.g. the importance of the rabbi to continue his studying, the great importance of adult education, the fact that the rabbi need not be the one to deliver invocations and benedictions etc.).

Besides all of this, the rabbis of the state got to know one another intimately, something that would not have been otherwise possible—and once again there was demonstrated Ahdut Yisrael, where Orthodox, Conservative and Reform joined together in services and discussion and Jewish fellowship without anyone violating his principles and beliefs. This was an excellent week and ought to be a stimulus for others to plan similarly.

SIMCHA

Greensboro, N. C.

Important Decisions for U.S. Jewish Community

IMPORTANT decisions affecting the American Jewish community will be taken this week-end at the plenary session of the National Community Relations Advisory Council (NCRAC), which is the coordinating body for Jewish civic defense work.

At Atlantic City, where the plenum will be held, the American Jewish Committee and the B'nai B'rith Anti-Defamation League (ADL) will be faced with the prospect of carrying out their threat of withdrawing from the NCRAC if that body adopts the two important proposals of the Evaluative Studies Committee. One proposal calls for dividing the fields of work in Jewish civic defense activities among the various national Jewish organizations and the other calls for joint fund raising for the entire field, rather than each agency raising its own funds.

The history of the present stalemate is too well-known to need elaboration here. It is a situation which is at least twenty years old. In actuality what is involved is the decline of the strength and influence of the national Jewish organizations and the growth and maturity of the local Jewish communities.

The decision to be taken is important not so much for the two agencies involved as it is for the Jewish community. If the ADL and the American Jewish Committee do withdraw from the NCRAC, the community will be the battle ground for a fight that will probably drag on for years.

From the standpoint of the two organizations, however, whether they do or do not withdraw from the NCRAC will make little difference in the

long run. The day of the national Jewish organization has passed. The agency which can revamp itself to become an arm of the total Jewish community will, of course, be useful for as many years as it is possible to foresee. The agency, however, which seeks to follow a pattern which no longer has any validity as far as the U. S. Jewish community is concerned, will find itself slowly without backing and without reason for existence.

What is called for is statesmanship. Those in a position to make decisions for the AJC and the ADL need not blame themselves for the predicament facing them. Historical processes dictated the present impasse, and the late Henry Monsky and Judge Joseph Proskauer, fine leaders that they were, were in exactly the same spot in 1944, and for a number of years before then.

But Monsky and Proskauer were fighting against the inevitable day when the national Jewish organizations would no longer be able to dictate policy for the Jewish community in 1944, not 1952. A great deal of progress has been made by the Jewish community of the U. S. in the past decade, and it is doubtful that it can be cowed by any combination of national organizations.

We do not, therefore, envy Mr. Blaustein of the American Jewish Committee or Mr. Goldman of the B'nai B'rith. Whatever they do, they will be criticized. But a wise leader acts realistically, albeit with courage, and both of these gentlemen know the facts of American Jewish community life well.

Let us hope, then, that their decisions will demonstrate the utmost of statesmanship.

Decisions on Projects of Z.O.A. Unwise

AS YOU would expect, we are opposed to the decision of the Zionist Organization of America forbidding local districts from undertaking projects to help any group or agency in Israel without prior approval of the national administration.

This is not altogether the same kind of ruling as that passed at the recent convention of the ZOA on affiliation of the organization with a party in Israel. The difference is this. Those opposed to affiliation with any party were opposed on the grounds that there are two General Zionist groups in Israel, and that identification with either would be harmful for general Zionism.

The present decision on projects seeks, in effect, to channel all help of ZOA to General Zionist projects, and inversely away from projects which are aligned with competing political parties.

We oppose the projects ruling not for the same reason that we opposed the decision on affiliation. We believe the ZOA should be a party of American Zionists interested in helping Israel—

not specifically any one group in the Israel body politic.

We do not contend that the ZOA administration does not have the right to make such a ruling.

But there are many rights that are granted to political groups and other agencies which are never exercised because either they are unnecessary or they are subject to abuse or they might change the character of the organization.

We believe that the decision on affiliation and the present action both do violence to the concept of the ZOA as a group of American Zionists who are first and foremost interested in helping Israel.

Most General Zionists are not concerned with setting up any one kind of political or economic system in Israel, whether capitalism, even the most benevolent kind, or socialism, or any other kind. They leave decisions like these to the Israelis.

This, we feel, has been the strength of the ZOA, and anything that serves to dissipate this strength is unfortunate.

The Jew And Alcohol

WE HAVEN'T at this writing seen the second installment of the news report of the survey being conducted under the auspices of Yale University to study the practices of the Jewish group towards alcohol.

But the first half of that news report, as published in last week's NJPost, showed a situation which almost anyone familiar with Jewish life would have been able to predict.

Almost all Jews have tasted alcoholic beverages—they did so in their homes at the various holiday and joyous occasions, and very few Jews reveal, in the terms of the survey, "alcohol pathologies."

Although it is gratifying to have the survey validate the general belief that Jews rarely drink to excess, what is most important is the reason

for this absence of drunkenness among Jews.

The fundamental reason for the fine situation as regards Jews and alcohol, is the very normal and wholesome attitude of the Jew, not alone to alcohol, but to other important phases of living.

The keynote to the Jewish attitude towards living is a wholesome and sane approach. This is true of sex, of alcohol, of food, of almost every phase of Jewish living. It is so because the Jews are an old people who have lived for ages, and it is so because Judaism is a very practical religion.

Unfortunately, too many Jews today despise their Judaism. This is because they don't have the faintest knowledge of what constitutes their religion. What they know about it, in addition to a few of the stories of the bible, is that it prevents them from joining a select club, or keeps them out of a highly-desired job.

Council Avoids Showdown on Real Issue

ONCE again the American Council for Judaism needs to be reminded that in all its excitement over Zionism it has glossed over the fundamental issue—in fact not even recognizing it is the issue.

Because the Council does not understand what the true issue is, it periodically runs into conflict even with many who are inclined to agree with the Council's views and might even be persuaded to lend some support to the Council.

This evasion of the real issue is also responsible for the excesses and bad taste of the Council in its appeal to the non-Jew and its dangerous accusations against the Jewish group.

The real issue is that of the peoplehood of the Jews.

Even though the Council sidesteps the issue by its inability to recognize it, in practice the Council is very careful not to ignore it.

In fact, the Council in practice agrees with the concept of the peoplehood of Israel.

For if it did not, it would urge its members not to contribute aid for Jewish groups overseas, whether in Israel or elsewhere.

In other words, the Council pays actual tribute to the concept, but lacks the courage which in admitting it, will affect its entire program.

The Jewish community of the U.S., except for a few bad moments in its history, never stopped to concern itself with the question of its relationship to Jews elsewhere. It was so natural for Jews to help other Jews in distress, that not even the non-Jews gave it a second thought.

The true attitude of the Jewish community has been to share with the rest of the citizenry its response to appeals for needs both domestic and foreign, but to assume an additional burden of aiding its co-religionists. It is similar, in a sense, to the action of the Catholic Church in respect to maintaining its parochial school system. Catholics pay taxes which are used to support the public school system, and then tax themselves for the support of their own schools.

Other national Jewish organizations have taken stands in connection with Israel, which even the Council has applauded. But these organizations have not allowed themselves to be torn from the mainstreams of American Jewish life. They accept the principle of the peoplehood of the Jews.

By its ambivalent attitude towards this concept, the Council has found it well-nigh impossible to justify its position on many issues.

The National Jewish Post

Published every Friday by The National Jewish Post. Publications office, 544 S. Meridian St., Indianapolis, Ind. New York office, 114 West 40th St. Other offices: 423 Citizens Bldg., Louisville, Ky., and 722 Chestnut St., St. Louis, Mo.

GABRIEL COHEN
Editor and Publisher
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Advertising Manager

Friday, September 5, 1952
15 Elul 5712

Calendar

Rosh Hashana _____ Sept. 20-21
Yom Kippur _____ Sept. 29
Tzom Gedalia _____ Sept. 22
Sukkot _____ Oct. 4-5
Sh'mini Atzeret _____ Oct. 11
Simhat Torah _____ Oct. 12
Hanuka _____ Dec. 13-20

MEMORANDUM TO JEWISH PARENTS

As devoted parents you do all you can to insure the physical development of your children.

As modern parents you are also aware that the physical care of your child is the easiest aspect of the job. You also know that parenthood involves this and a lot more: children need security, a feeling that they are loved and wanted, knowledge of the world they live in, and of their part in it; and above all they need opportunities to develop their own selves, their talents and interests. Knowing all this you undoubtedly plan for your children's moral and educational development as well as for their physical care.

But do you also know that an important element that makes for a Jewish child's normal intellectual and moral growth is an intimate acquaintance with and appreciation of his Jewish heritage. This Jewish background can be acquired only through learning and experience which an adequate Jewish education provides.

Today every Jewish parent realizes his respon-

sibility for the Jewish education of his child, and sends him, therefore, to a Jewish school.

But your children's Jewish education will be ineffective unless you consider that:

It can't be done overnight—effective Jewish education must begin early, in the kindergarten years, if possible it must encompass a sufficient number of hours each week and it must last long enough to permit the children to grow with their Jewish schooling.

The school alone is not enough. Children receive only a small part of their education in school—the greatest part of what they learn depends upon the surroundings you provide for them at home. The home must help and supplement the school by providing a warm atmosphere of Jewish living, observances, and the emphasis on Jewish ethical and religious values.

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SALE OF U.S. PUBLICATIONS IN ISRAEL SKYROCKETS UNDER NEW PROGRAM

TEL AVIV—A seller's market in American books, magazines and newspapers has developed in Israel since the initiation of the new program allowing Israelis to pay in Israel pounds for these items, rather than in the previously required dollars.

Further momentum was given the rush on bookstores and newsstands recently, when the United States and Israel signed an agreement setting the exchange rate for the import of books at one American dollar for one Israeli pound. The agreement will make it possible to sell publications 28 percent cheaper than when the import exchange rate was \$1 for IL1.

According to the new program, under the terms of the Information Media Guarantee Program of the U.S. Mutual Security Act, American publishers can sell their publications for Israel pounds and collect dollars from the U. S. Treasury. The U.S. Embassy here will spend the pounds in Israel for cultural and educational activities. The program was initiated because Israel had allocated no hard currency for the import of books since 1951, and only Russia, less interested in profits, did not require payment for books in hard currency.

According to a N.Y. Times report from here, bookstores that had never sold one subscription to an American magazine, upon the initiation of the program sold hundreds of dollars worth in a few hours. The biggest emphasis, The Times reported, was on scientific publications, but the Israelis also wanted fashions and fiction.

Ten American publishers have signed contracts in a total value of \$260,000 with the U.S. Government for publications to be sent to Israel up to June 15, 1953.

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Russia Turns Down Bid

JERUSALEM—Russia has informed the Israel Government that she will not accept the invitation to participate in the Conquest of the Desert Exhibition to be held in Israel next year.

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Al Rosen Starts Hitting Again

NEW YORK — Al Rosen, key batsman for the Cleveland Indians, began to pull out of his batting slump with some resounding hitting that may well decide the outcome of the neck-in-neck pennant race between the Indians and the N. Y. Yankees.

Rosen, after batting well over the .300 mark most of the season, recently nosedived to .293. Last week he started hitting hard again, bringing his average up to the .303 mark. He batted in 13 runs, to bring his season total to 87, four runs behind the American League leader, and walloped three home runs, placing him third in the league competition, with 24.

Sid Gordon of the Boston Braves hit another home run, to bring his total to 21, leaving him in the National League's number four spot. Sid drove in two more runs, raising his tally to 59.

Cal Abrams, who had been hitting strongly since he joined the Cincinnati Reds' regular lineup, dropped sharply from .301 to .284. Joe Ginsberg, Detroit Tigers catcher, however, continued his steady climb of the past month to raise his tally to .218.

Saul Rogovin, Chicago White Sox hurler, remained at his 11 won nine lost average.

The last fifteen Jewish families of Malta, British Mediterranean colony, have emigrated to Israel, where they are settling in the land.

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I THINK AS I PLEASE GERMAN YOUTH FULL OF ARROGANCE— ARROGANCE OF YOUTH, THAT IS

By CARL ALPERT

EVEN before our good ship Independence had left its New York docks, Mediterranean bound, we discovered that the vessel had been "taken over" by a group of German and Austrian students returning home from a year of study in the United States.

Though traveling Tourist Class, they swarmed all over the ship, taking over facilities in Cabin Class and First Class with all the arrogance of—all the arrogance of youth. Though we could seldom get use of our Cabin Class ping-pong table, we had to admit that any group of young people, of any nation or folk, would have acted similarly. If anything, these boys and girls were polite, well-mannered and comparatively reserved.

Their presence, of course, was a challenge to the Jews on board. Were there Nazis among them? What did they think of the Jews? Of Hitler? What did they know of the six million? How had they been affected by their year's stay in America? How would they react to us Jews?



ALPERT

WE ASCERTAINED THAT THERE WERE 281 boys and girls in the group. Actually there were four groups, sponsored, respectively, by Rotary, Kiwanis, the Grange and the American Field Service, all with the cooperation of the U. S. State Department. This was the third year of the plan, which annually selected outstanding high school juniors on a competitive basis and brought them to America to complete high school.

While in the U. S., they stayed in American foster homes all over the country, where they were treated as members of the family. Now, bound for home, they were presumed to be imbued with democracy, and, as the future leaders of Germany, prepared for a Western orientation.

We understood, however, that the effect of the year's stay had been so powerful on these impressionable young people that almost all of them wished to return to America permanently.

All of them spoke English well—product of the compulsory teaching of English in the German schools. Average age was 17-18 and all had memories of the war.

Bitterness against America because of the bombing of German cities? Well, it existed among some of the older people, but very little among the youth. They realized it was war. Were not their planes doing the same to London?

ONE INTELLIGENT lad from Frankfurt offered this observation: Bombs levelled immense stretches of residential and business areas in that city, but the single military target, the I. G. Farben chemical plant, a conspicuous and obvious installation, was never bombed. The people of Frankfurt knew that American capital was heavily invested in Farben. It gave them something to think about, he said significantly.

All of this information, though interesting, was just so much beating about the bush. What about the Jewish matter?

TO TELL the truth, I found it difficult to broach the subject. The sound of the German language was repugnant to me. I thought of some of these able-bodied blond boys as the Nazis and Storm Troopers their older brothers or fathers were. How could I talk to them calmly and objectively on this subject? It was not until almost the last day that I introduced the Jewish question. Here I can summarize the observations, all of which were elicited as casual thoughts rather than as principal topic of conversation.

My first informant had little interest in the Jews at all. What had been done to them was wrong, of course. One doesn't try to exterminate people one doesn't like. Hitler had done some fine things in Germany, but he was all wrong about his handling of the Jews. That was now ancient history. The new generation wanted to be friends

—but how could they make peace with the Jews when the latter were unforgetting and unforgiving? They constantly rejected the proffered hand of friendship and that simply perpetuated the hatred. How can you love someone who insists on hating you? he asked.

AN ADDITIONAL source of information was a young chap who showed up at Friday evening services, quietly took a rear seat, and followed the prayers in English translation.

I tracked my prey into a corner later. He had always wanted to witness a Jewish service and had responded to the ship's announcement. In his native town of Stuttgart he had never known a Jew and was really surprised, on coming to the States, to find that Jews were no different from other people.

He came from a pious Christian home and his father always taught that persecution of the Jews was a sin. He asked me questions, too, about the Bible, about the use of Hebrew and day about the teaching of religion among Jews. He had been immersed in the Hebrew prayers.

MY THIRD informant claimed that few people in Germany knew what was going on in the concentration camps. They used to joke about "sending one to Dachau," but no one had any idea of the magnitude of the crimes. All to whom I spoke seemed to reject any idea of collective responsibility of the German people. Hitler and the Nazis had sinned; they were now gone. These Germans were not responsible; they wanted to build a peaceful nation.

And all agreed that America is such a wonderful place. If they had a chance they would be back—but they knew that had not been the purpose of their trips.

And how about a game of ping-pong at the First Class tables?

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EIDELSBURG CHALLENGES FRANK'S FACTS ON RELIGION IN ISRAEL

Editor, National Jewish Post:

Your columnist, M. Z. Frank, devoted his column of August 15 to a rather lengthy refutation of the facts I presented in one of my articles in The Jewish Morning Journal concerning the now notorious Sabbath-transportation affair in Haifa. I shall not make the slightest attempt to reply in kind to his characterization of my article and myself, such as "nasty," "hysterical," "inaccurate," "Orthodox Politician" and other "endeavoring" terms of the same calibre. I submit, if Frank had true, relevant facts to offer concerning that shabby affair, he shouldn't have had to resort to personal invectives. By getting so hot under the collar he merely demonstrated the old adage: "Jupiter, thou art raving mad— which proves I am right."

While it is true that the trouble in Haifa had its beginning in the refusal of the drivers to pay income tax from Saturday's fares, it is not true that the Haifa Mayor steered clear of the religious question involved. The contrary is true: he threatened them, and finally executed that threat, that he will put other men in their places, after many of them had informed him, as well as the Minister of Transportation, of their preference to rest on the Sabbath altogether, tax or no tax. That the Mayor's heroics were not exclusively in the interest of the Haifa population is shown by the fact that he finally permitted the drivers, as an inducement for working on Saturday, to raise their fares by one third of what they formerly were.

It is not true that the General Zionist members of the Haifa Municipal Council took the view that the Government and the municipality must not make "concessions to the Orthodox" in the matter of Sabbath transportation, as Frank asserts. The contrary is true: The Zionist members of the municipality, S. Palley and Z. Zimmerman, at a council meeting of May 4, were outspoken against the attempt to force the role of Shabbos Goyim on the bus drivers. They definitely supported the religious members in their contention that it is not the business of the city government to interfere on behalf of Sabbath transportation and to employ methods of coercion for that purpose.

As a matter of fact, while in Israel this summer I had discussed the question with Mr. Frank personally at the Cafe Kassid in Tel Aviv. Sitting with us at the table was the noted, well informed Israeli Journalist, David Flinker, who took violent exception to certain statements Frank was trying to make in jus-

tification of the Haifa mayor's methods. "Look," Flinker said to him agitatedly, "you are a paid employee of Abba Khoushy, but don't give me that rot! The statements you are trying to make are not true to fact, and you know it." Frank remained silent.

Permit me also to note, that I got the above report on the Council meeting from a highly trustworthy inner source, and that the very same report was published in greater detail, on the next day, May 5, in the Hebrew papers, Haboker, page 4; Hatsofe, page 1; and Haaretz, page 2. So, if Frank found these facts to be absolutely untrue, "inaccurate," and "nasty," why didn't he deny them right there and then in the local press, where they appeared? Why did he have to wait two months to refute them, not in Israel, but here, to the readers of The Post? Isn't it because it is more convenient to tell cock-and-bull stories in America, than it would be in Israel?

It is not true that "Orthodox Politicians are using 'coercion and political black-mail to introduce religious observances by the back door.' The contrary is true: anti-religious politicians are using coercion and political black-mail to force out religious observance by the front door. It is not a secret that Sabbath observance in Israel is the law of the land, voted on and adopted by the highest legislative body. Would anyone in his normal sense term such law back-door coercion and political blackmail?

It seems to me, that the fact that Haifa, due to Mayor Khoushy's maneuvers, is the only city in Israel where that law is flagrantly violated, would only prove that Mayor Khoushy and his cohorts prefer the law of the jungle to the law of the land. Imagine an American mayor pulling such stunts in violation of a Federal law! and what order of democracy we would be enjoying!

Likewise, it is, to say the least, silly to speak of such highly imbued spiritual leaders and great scholars as Rabbi Herzog, Rabbi Uziel, Hazon Ish, Minister Shapiro, the late Minister Pinkas, as coercing politicians and blackmailers. It is these men who are leading the struggle to make Israel a Jewish state, instead of just another little land populated by Jews. And it is these men of great learning who are condemning most severely the attempts to destroy the Sabbath in Israel, by setting Haifa, the city of great prophets, as the first example of such vandalism.

And it is not true that "a few New York

Misses Weekly Scriptural Lesson

Editor, National Jewish Post

As one of your readers, I missed the weekly scriptural lesson announcing the Tora and Haftara reading of the week, as well as of the Festival days as they approach. Why not make it a weekly part of the paper?

ABRAHAM FEIT

Brooklyn

Shuls Desecrated Around the World

NEW YORK (WNS)—Vandals desecrated the Aron Kodesh (Holy Ark) of the Beth Hamedrash Hagadol Congregation of Harlem and tore up sacred books and prayer shawls. Located on 105th Street, between Park and Lexington Avenues, the congregation is the only synagogue left in Harlem since the departure of almost the entire Jewish population of the neighborhood.

In Sweden

GOTHENBURG, Sweden—Police are seeking the vandals who last week broke into the synagogue here and overturned candelabra and sacred articles, emptied four bottles of ritual wine and stole the contents of the collection box.

In Israel

TEL AVIV—Police are seeking the vandals who broke into two synagogues here last week and smashed the Holy Arks and removed and tore the Sifre Tora (Tora Scrolls).

Bronx Rabbis staged a demonstration and that "David Eidelberg wrote a nasty article with a hysterical title." The contrary is true: the entire New York Rabbinate, with the participation of several hundred Rabbis and religious leaders from all the boroughs of the city, held a mass meeting, at which Khoushy's actions were relevantly evaluated and unanimously condemned.

As to my Morning Journal article, it was entitled: "The True Facts about the Desecration of the Sabbath in Haifa" and the article itself did no more than present the above facts in somewhat greater detail. Compare that with a title like "Israel Orthodox Politicians seek to Coerce Rather than Convince," and judge for yourself as to who was "hysterical."

In conclusion, I may say that there are elements in Israel who are dating back the Jewish Galut to the time of the giving of the Tora at Mt. Sinai. These elements, deadly set at uprooting every vestige of religious values, find themselves subjected to the longes Galut in Jewish history. What a pity! For them it started the very first day of Moses' proclamation: "This day thou art become a people." Your Mr. Frank seems to be one of them.

DAVID EIDELSBURG

RABBI LELYVELD QUESTIONS STORY ON RABBI FRIMER'S APPOINTMENT

Editor, National Jewish Post:

Your article on Rabbi Norman Frimer's appointment which appeared in the August 15 issue contained two allegations which require correction.

Appointments to and changes in Hillel positions are made not on the basis of local pressures, as you imply, but on the basis of merit and over all program needs. Rabbi Frimer, who was formerly Hillel director at the City College of New York and at the University of Minnesota, was selected as Metropolitan Regional Director of the B'nai B'rith Hillel Foundation because of his outstanding personal and professional qualifications and on the basis of his extensive previous Hillel experience.

Rabbi Herman Pollack was transferred to the Boston area to direct three important foundations on the basis of carefully considered action by the National Hillel Commission taken after he had personally assented to the move.

Furthermore, this office is unaware of any complaints from any Orthodox group. Hillel, with its large professional family drawn from Orthodox, Conservative and Reform ranks, enjoys the friendliest relations with the Orthodox institutions, as it does with every other segment of the Jewish community.

RABBI ARTHUR J. LELYVELD
National Director, B'nai B'rith Hillel Foundations.

Z'ev Kronish Replies:

Rabbi Lelyveld's denial that Rabbi Frimer was chosen largely because he is Orthodox strikes me as a forthright contradiction of the facts as revealed to The Post by extremely reliable and well-informed sources. This does not mean that Rabbi Frimer did not come up to Hillel standards in personal and professional qualifications. But the fact remains simply that his selection was based largely on the need to assure the Orthodox community that leaders from their ranks were not being discriminated against in the New York metropolitan area, where for the past few years none of the Hillel foundations was directed by an Orthodox rabbi.

As for Rabbi Lelyveld's state-

ment that Rabbi Pollack "personally assented" to his transfer to the Boston area, this is a clear-cut distortion of the actual situation.

Here, in brief, are the facts: For over two years Brooklyn B'nai B'rith elements had agitated for Rabbi Pollack's removal as director of the Brooklyn College Hillel Foundation because he allegedly was a Communist fellow-traveler, and for as many years the national Hillel office resisted this pressure. Finally the national Hillel leadership yielded and offered Rabbi Pollack the Boston post. Rabbi Pollack, preferring to remain at Brooklyn College, did his best to prevent his transfer. But he had no choice as far as Hillel leaders were concerned: either he went to Boston—or else! He agreed to move.

Z'EV KRONISH
Chief, New York Bureau of
The National Jewish Post

Israel, France, Britain Elevate Legations

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Key Auerbach Trial Witness Sentenced for Perjury

MUNICH, Germany—A Munich architect whose testimony was instrumental in the conviction of the late Philip Auerbach, this week was sentenced to one year in prison for perjury in another case.

During the Auerbach trial, Dr. Joseph Klibansky, Auerbach's attorney, had brought to the attention of the prosecution that a perjury case was pending against the witness, Karl Diekow, but the prosecution failed to advise the court about it.

Meanwhile, Otto Weinkam, Bavarian Minister of Justice, has filed a libel suit against Dr. Klibansky, contending that the latter at a press conference made defamatory remarks about the judges who heard the Auerbach case. Weinkam had been widely criticized by the German press, as well, for having named ex-Nazis as the three judges to hear the case.

At the same time, it was reported in The Jewish Chronicle of London, Dr. Bruno Weil, chairman of the Committee for Fair Play for Auerbach and the League of Victims of the Axis, who is now in Germany, has announced his groups' intention to seek disciplinary action against Dr. Mulzer, the presiding judge in the Auerbach trial.

The groups objected particularly to "religious and racial motives" referred to by Mulzer in his summing up, regarded as a "lapse into Nazi terminology."

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